

# BACK TO PRABHUPĀDA

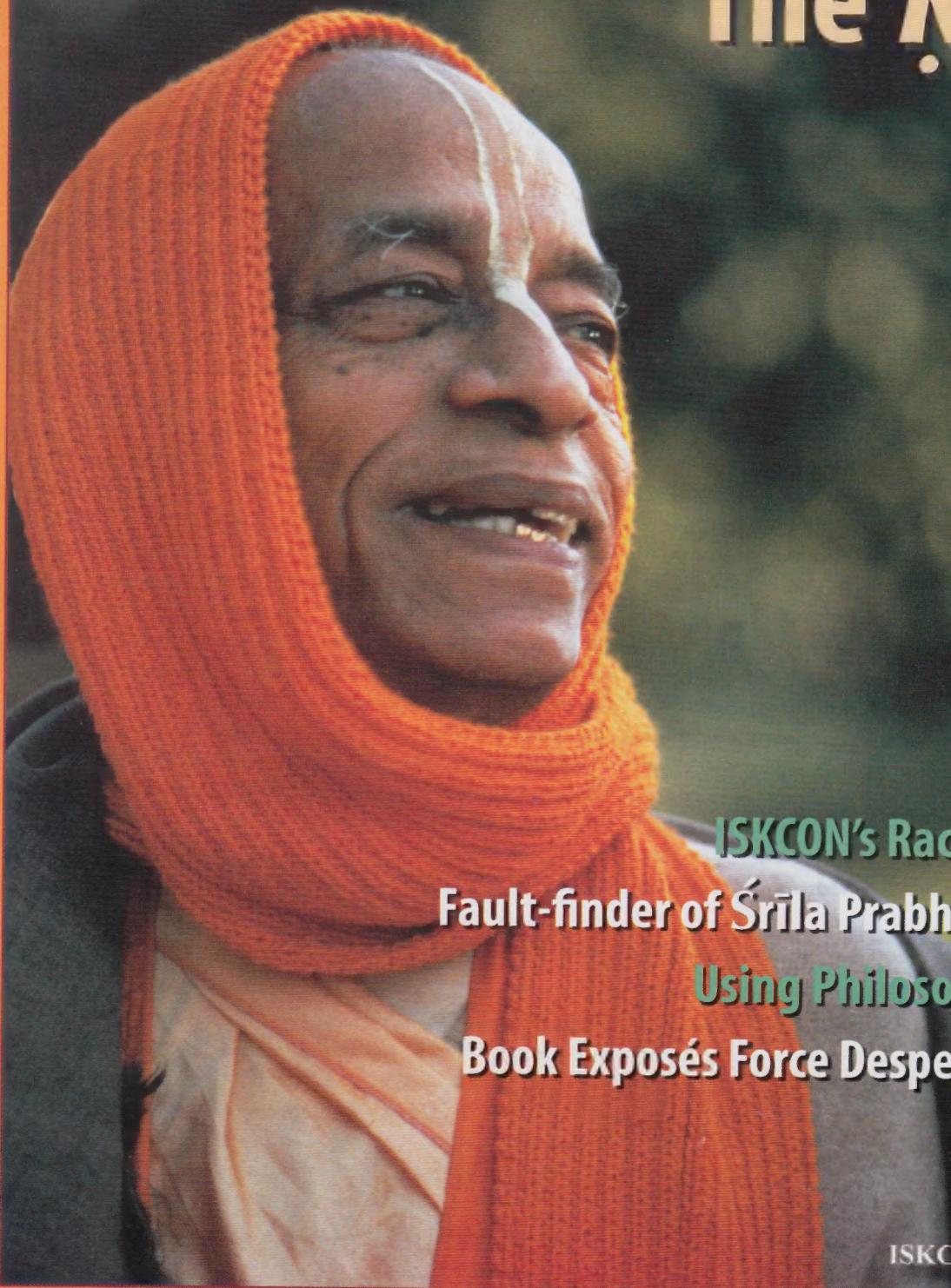
The magazine of the real Hare Kṛṣṇa movement

"Defeating tyranny in the realm of thought"

Issue 37, Autumn 2012

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## Śrīla Prabhupāda v. The *Rtviks*



Also in this issue:

**ISKCON's Racial Arguments**

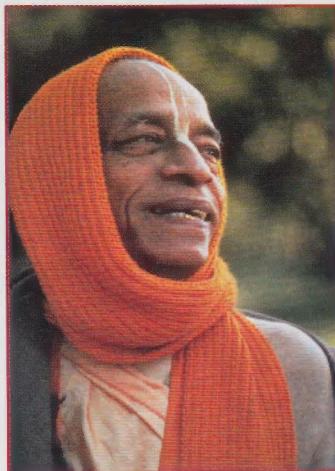
**Fault-finder of Śrīla Prabhupāda Busted**

**Using Philosophy as a Cover**

**Book Exposés Force Desperate Response**



ISKCON Revival Movement



## BACK TO PRABHUPĀDA

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# Chopping v. Compromise

Welcome to Issue 37 of *Back To Prabhupāda* (BTP). This issue's feature article, which is on the next page, presents a fundamental paradigm shift which completely revolutionises the dispute between ISKCON's current GBC (Governing Body Commission) and the IRM.

We have previously noted that attacks on *BTP* invariably appear to focus on the mood and tone of *BTP* — that it is "offensive", "negative" and so on. These criticisms are offered due to the inability to rebut the actual content of *BTP*. For, when one is unable to find any fault in what *BTP* actually states, what else can one do but take shelter in nebulous and vague accusations regarding *BTP*'s "style"? An example of this came from a Prabhupāda disciple who writes frequently in support of ISKCON's guru hoax, and whose objection to the IRM's writings was that I am a "logic-chopper". This refers to the "chopping technique", whereby one is accused of mercilessly chopping down opposing arguments through using logic in an uncompromising manner. Such a complaint about "chopping" is not new:

**"No compromise — Rāmākrishna, avatars, yogis, everyone was enemy to Guru Mahārāja — he never compromised. Some God-brothers complained that this preaching was chopping technique and it would not be successful. But we have seen that those who criticized, they fell down. For my part I have tak-**

**en up the policy of my Guru Mahārāja — no compromise."**  
(Śrīla Prabhupāda Letter, 27/7/1973)

So, Śrīla Prabhupāda makes it clear that not only did his Guru Mahārāja employ the "chopping technique", but that he also has taken up the same "no-compromise chopping technique". Therefore, to be accused of following Śrīla Prabhupāda in this manner is actually the greatest compliment! For, if arguments are false, they must be "chopped" down, using logic, reason, philosophy and Śrīla Prabhupāda's teachings, without compromise. And if such arguments are not false, then they cannot in any case be chopped down, and such a "chopping technique" accusation is not relevant. It is telling that the main objection that can be made against the IRM revolves around the manner in which its arguments are successful and potent, rather than the manner in which they are false.

A related accusation is that such a "chopping technique" betrays a lack of compassion. In response we can point to the countless appreciations we have printed in *BTP* from devotees for having had their spiritual lives saved through the IRM's work. Further, our devotees have received death threats and physical violence while attempting to distribute *BTP*. For examples, view the video clips on our homepage: [www.iskconirm.com](http://www.iskconirm.com), or this death threat printed in *BTP*, Issue 5: [www.iskconirm.com/threat.htm](http://www.iskconirm.com/threat.htm)

Thus, they are doing what others are not, at great personal risk to themselves, with no prospect of getting disciples, followers, donations or personal glory. Beatings and abuse are usually the only "rewards" on offer. To fly in to appreciative and welcoming audiences, like ISKCON gurus do, is easy. But, to go amongst those who, due to ignorance, are extremely hostile, purely to try to help them by making them aware of Śrīla Prabhupāda's orders and thereby avoid being deviated, is true compassion.

It is also claimed that such a "chopping technique" is used to "attack" ISKCON's leaders. Again, what actually matters is whether or not what we state is correct. If it is correct, then we are not attacking anyone, but merely correcting, which is a positive and welcome activity. For example, we reported in *BTP* 33 how ISKCON guru HH Bhakti Vikāsa Swami — in a reversal of his previous complaint about *BTP*'s criticism of ISKCON's deviations — has himself started repeating the same criticisms (please see "ISKCON guru follows *BTP*'s lead"). Thus, with more of ISKCON's leaders aligning themselves with *BTP*'s message — at least in word, if not deed — our "chopping technique" is making progress in correcting deviations.

Please feel free to write to me at the following email address: [irm@iskconirm.com](mailto:irm@iskconirm.com).

Thank you and Hare Kṛṣṇa.  
In Śrīla Prabhupāda's service,  
Krishnakant

## IRM Mission Statement

**S**ince the physical departure of His Divine Grace A. C. Bhaktivedanta Swami Śrīla Prabhupāda from our material vision on November 14, 1977, the International Society for Kṛṣṇa Consciousness (ISKCON), the great movement which he single-handedly founded in 1966, and which is the only hope for humanity, has undergone a massive deterioration in its spiritual purity. This has been due to various deviations from the instructions and standards given by Śrīla Prabhupāda, the chief of which being his displacement as the sole *dikṣā* guru for ISKCON. The ISKCON Revival Movement (IRM) seeks to restore ISKCON to its former glory, purity and philosophical chastity through the re-institution of all the instructions and standards that Śrīla Prabhupāda gave, beginning with his role as the sole authority and *dikṣā* guru for ISKCON. The IRM's position is set out in *The Final Order* — see back page to order your free copy.

# Śrīla Prabhupāda v. The Ṛtviks

In the last issue we presented a diagram summarising the evidence from many previous BTP issues ("ISKCON's Ṛtvik System Summarised"). This diagram showed that ISKCON's supposed initiating gurus actually end up functioning at best as default Ṛtviks (those who just conduct the initiation ceremony) who merely pretend to be dīkṣā gurus. In contrast, the system of accepting Śrīla Prabhupāda as the dīkṣā guru was the standard system of initiation in ISKCON before Śrīla Prabhupāda's physical departure, and all sides accept that it was bona fide. And the IRM simply proposes that this system continues. Under this system, many disciples never met Śrīla Prabhupāda either before, during or after initiation. The characteristics of such a dīkṣā guru system are detailed below.

## The *divya-jñāna dīkṣā* guru

Accepting Śrīla Prabhupāda as one's dīkṣā guru is the acceptance of the personality who, through his spiritual teachings provides the transcendental knowledge, or *divya-jñāna*, which is dīkṣā:

**"Dīkṣā actually means initiating a disciple with transcendental knowledge by which he becomes freed from all material contamination."**

(Śrī Caitanya-caritāmṛta, Madhya-līlā, 4:111)

**"Dīkṣā, dīkṣā. Di... Divya. There are two words, *divya-jñāna*. *Divya-jñāna* means transcendental, spiritual knowledge."**

(Śrīla Prabhupāda Lecture, 22/2/1973)

Whereas, the GBC-elected ISKCON initiators, as explained on page 6 of this issue, admit to hardly providing any knowledge; directing their disciples instead to read Śrīla Prabhupāda's books.

## The *paramparā* guru

Accepting Śrīla Prabhupāda as the dīkṣā guru means accepting the dīkṣā guru as directed by sāstra (scripture) — one who is in

the *paramparā* (disciplic succession), does not fall down and always remains in the *paramparā*:

**"A bona fide spiritual master is in the disciplic succession from time eternal, and he does not deviate at all from the instructions of the Supreme Lord".** (Bhagavad-gītā As It Is, 4:42)

The GBC-elected ISKCON initiators, however, frequently do fall down, and, as evidenced in last issue's diagram, do not even need to be in the *paramparā*.

## The qualified guru

Accepting Śrīla Prabhupāda as the dīkṣā guru means accepting the dīkṣā guru as directed by sāstra — one who is on the topmost level of Kṛṣṇa consciousness:

**"When one has attained the topmost position of *mahā-bhāgavata*, he is to be accepted as a guru and worshipped exactly like Hari, the Personality of Godhead. Only such a person is eligible to occupy the post of a guru."** (Śrī Caitanya-caritāmṛta, Madhya-līlā, 24:330)

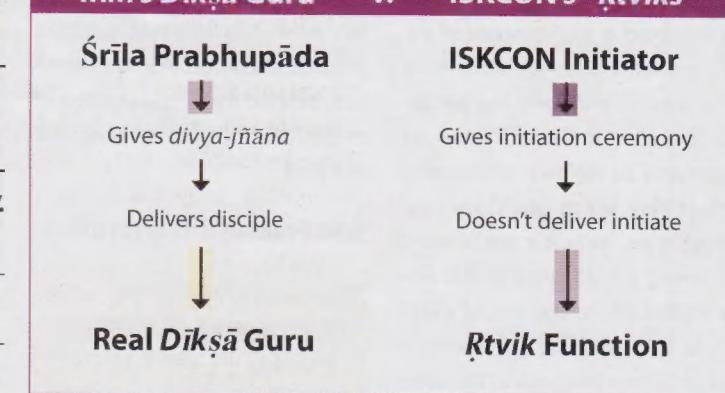
The GBC-elected ISKCON initiators, meanwhile, have been declared to not be situated on this level by ISKCON's Sannyāsa Minister, who accepts that none are "completely aware of the Supersoul". ('Duties of GBC and Guru in ISKCON', 2006, & email: 30/8/2006, Prahlādānanda Swami)

## The right guru

A consequence of the qualification standard just stated is that Śrīla Prabhupāda is always carrying the Lord within his heart, whereas the GBC-elected ISKCON initiators are not — which means that Śrīla Prabhupāda is the right person to be initiated by:

**"Unless one is initiated by the right person, who always carries within his heart the Supreme Personality of Godhead, one cannot acquire the power to carry the Supreme Godhead within the core of one's own heart."** (Śrīmad-Bhāgavatam, 10:2:18)

## IRM's *Dīkṣā Guru* v. ISKCON's "Ṛtviks"



## The liberating dīkṣā guru

Accepting Śrīla Prabhupāda as the dīkṣā guru means accepting the dīkṣā guru as directed by sāstra — the personality who actually delivers the disciple. Whereas, in the last issue's summary diagram, we presented evidence showing how the GBC-elected ISKCON initiators themselves have admitted that it is Śrīla Prabhupāda, and not themselves, who delivers their "disciples":

**"The spiritual master initiates the disciple to deliver him, and if the disciple executes the order of the spiritual master and does not offend other Vaiṣṇavas, his path is clear."** (Śrī Caitanya-caritāmṛta, Madhya-līlā, 1:218)

## The traditional dīkṣā guru

All of the above demonstrate that accepting Śrīla Prabhupāda as the dīkṣā guru is driven by the standard idea of who should be accepted as one's dīkṣā guru — a fact that even ISKCON acknowledges:

**"the "zonal acārya" system and the "posthumous Ṛtvik" system — rest on adherence to the traditional idea of leadership."**

(*Allegiance to Guru, to ISKCON and to Prabhupāda*, Ravindra-svarūpa Dāsa, 1998)

In contrast, ISKCON's current system, as documented in last issue's summary diagram, consists of *de facto* Ṛtviks "pretending" to be dīkṣā gurus. This charade is not taught by Śrīla Prabhupāda

or any scripture, and is therefore non-standard and a concoction.

## Conclusion

The debate over the guru issue between the GBC and the IRM has been framed by the former as being one of "dīkṣā v. Ṛtvik". Indeed, one ISKCON guru, Dānavīra Goswami, has even titled his paper, which specifically addresses the issue, as "Dīkṣā or Ṛtvik" (answered here: [www.iskconirm.com/danavir.htm](http://www.iskconirm.com/danavir.htm)). This paper claims that the GBC are advocating the system of dīkṣā guru in opposition to a Ṛtvik system which "eliminates the dīkṣā guru". However, the facts presented above, together with the evidence from previous issues, leads to a startling conclusion that turns the debate between the IRM and the current GBC completely on its head. Thus, it is the GBC, and not the IRM, who are proposing a system of Ṛtviks pretending to be dīkṣā gurus, instead of real dīkṣā gurus; and it is the IRM, and not the GBC, who are proposing a standard dīkṣā guru system, with a real dīkṣā guru! (See diagram above). Therefore, if the GBC want to prohibit "Ṛtvikvāda" from ISKCON, they actually need to prohibit their *de facto* Ṛtviks from masquerading as dīkṣā gurus and instead promote the real dīkṣā guru, Śrīla Prabhupāda! So devotees need to choose: Śrīla Prabhupāda or the Ṛtviks (ISKCON gurus)?!

# GBC Member Accepts *De Facto* *Rtvik* System

The preceding article refers to how ISKCON has effectively adopted a *ṛtvik* system of initiation with one key difference. This key difference is the perpetration of a "label hoax". This hoax operates as follows: those who effectively act in practice as no more than *ṛtviks* are mislabelled as being *dīkṣā* gurus; whilst Śrīla Prabhupāda, the actual *dīkṣā* guru, is labelled as *only* being a *śikṣā* (instructing) guru. This simple label hoax then affords these *de facto* *ṛtviks* a platform by which they can take power. Now, an ISKCON GBC and guru, HH Jayapatākā Swami ("JPS"), directly concedes this label hoax. Within the shaded boxes below are excerpts from a letter written by JPS on 25/8/2012 to ISKCON Bangalore members.

## ISKCON guru = *Rtvik*

"I remember that you were very concerned that you wanted a direct relationship with Śrīla Prabhupāda and if somehow that can be obtained by maximizing your shelter of Śrīla Prabhupāda as your primary spiritual authority and minimizing the role of the *dīkṣā* guru, that could be something that could be worked with immediately. A physically living person that doesn't really have a role more than the fact that he is imparting the initiation or *mantra* as *dīkṣā* guru or *mantra* guru but you really take shelter in Śrīla Prabhupāda as your primary spiritual authority and as ISKCON's Founder-Ācārya."

JPS here is responding to the demand to allow Śrīla Prabhupāda to be one's *dīkṣā* guru, with the GBC gurus acting only as *ṛtviks* on Śrīla Prabhupāda's behalf. JPS's reply is to accept that the ISKCON GBC "guru" can be seen as a person who is nothing more than a functionary who conducts the initiation, with no spiritual input into

the life of the initiate — which was the same function that a *ṛtvik* performed during Śrīla Prabhupāda's physical presence. JPS has, therefore, defined the actual position of an ISKCON GBC guru as being that of a *ṛtvik*.

## Śrīla Prabhupāda gives *dīkṣā*

"At this point, the possibility of Śrīla Prabhupāda giving initiations after his departure may not be something that the GBC is considering but as I said this is not at all an obstacle for you to have a direct relationship with Śrīla Prabhupāda as your primary spiritual authority, as ISKCON's Founder-Ācārya. [...] You could worship Prabhupāda, and follow Śrīla Prabhupāda, and that would be very inspiring to have somebody completely sold out to Śrīla Prabhupāda. [...] To say that someone wants to take maximum shelter of Śrīla Prabhupāda as their primary spiritual authority, as ISKCON's Founder-Ācārya or as the pre-eminent *Śikṣā* Guru and they want to minimize the role of the *Dīkṣā* guru as monitor guru or the like, that is also not wrong. [...] you could be one type of Prabhupādanugas in ISKCON who take more shelter of Śrīla Prabhupāda than anyone else."

Having accepted that the ISKCON GBC guru can merely be a functionary who conducts the initiation, it is also accepted that all the spiritual content and shelter of one's life comes *directly* from Śrīla Prabhupāda. Clearly, therefore, it must be Śrīla Prabhupāda, and not the ISKCON GBC guru, who is providing all the spiritual knowledge and progress, which is *dīkṣā*:

**"Dīkṣā is the process by which one can awaken his transcendental knowledge and vanquish all reactions caused by sinful activity. A person expert in the study of the revealed scriptures knows this process as *dīkṣā*."**

(*Śrī Caitanya-caritāmṛta, Madhya-līlā*, 15.108)

## Bogus cover

"But if you say that Śrīla Prabhupāda is your *dīkṣā* guru although he is not physically present then this is a big obstacle in finding a solution. [...] The ISKCON GBC obviously has to stay with the tradition of the *Guru Paramparā, Śāstra* and *Sādhu*."

JPS claims that the label hoax is necessary because the "tradition of the *Guru Paramparā, Śāstra* and *Sādhu*" demands that Śrīla Prabhupāda cannot be called the *dīkṣā* guru due to not being physically present. However, please note:

1) JPS's explanation is false, because Śrīla Prabhupāda has not taught that unless the *dīkṣā* guru is physically present, it would violate "*guru, sādhu* and *śāstra*" as JPS claims.

2) In any case, JPS himself states that ISKCON's guru system does not follow *guru* and *śāstra*:

**"Actually the scriptures mention that the guru can be called by such names as Viṣṇupāda, Prabhupāda, Ācāryadeva. Nonetheless the GBC felt that being attached to this particular scriptural instruction has been counter-productive as many devotees felt that it was artificial to accept such names. [...] At first I was quite upset because this was not according to Śrīla Prabhupāda's instructions given in his books. [...] Although in *śāstra* using such names for a guru are authorized, but in a society like ISKCON there should be some approved procedure or etiquette for doing so. [...] Considering the time, place and circumstances we are in there is some merit in this decision although it apparently contravenes a direct instruction of Śrīla Prabhupāda given in his books."**

(HH Jayapatākā Swami, Letter to all disciples, 24/3/1999)

This bar on the traditional titles given to real *dīkṣā* gurus is

consistent with ISKCON's initiators' true *de facto* *ṛtvik* status.

3) The GBC's official "brain", the *Sāstric Advisory Council ("SAC")*, also concedes that the current ISKCON guru system does not adhere to *guru, sādhu* and *śāstra*:

**"Our present system has institutionalized a process of senior devotees voting or offering no-objection to prospective gurus. But we do not find that this institutionalized blessing seeking process is mentioned by *guru, sādhu* or *śāstra* as the way that one is authorized to become a guru."**

(*Balancing the Roles of the GBC and the Disciple in Guru Selection, SAC*)

Thus, the need to follow *guru, sādhu* and *śāstra* is simply a cover invented to justify the label hoax.

## Conclusion

The GBC's guru system is a perfect example of how ISKCON operates, being guided by personal desires rather than philosophy:

a) It is accepted that the system relies on applying labels that have no bearing on the functions that are actually performed.

b) This label hoax is rationalised by invoking "*guru, sādhu* and *śāstra*". But it is admitted that the GBC's own guru system does not follow "*guru, sādhu* and *śāstra*". Whereas Śrīla Prabhupāda's acting as the *dīkṣā* guru of ISKCON does not in any case violate "*guru, sādhu* and *śāstra*".

c) Rather, mislabelling oneself as a *dīkṣā* guru allows one to garner profit, adoration and distinction (PAD) from one's newly created "disciples". The label hoax, therefore, manifests as a symptom of the desire for PAD (which can also be achieved by misusing even correct labels — see "The Great Guru Hoax, Part 3", Editorial, BTP 19). Thus, as long as the desire for PAD remains, so will deviation, rather than philosophical understanding and strict following.

# Using Philosophy as a Bogus Cover - 1

The preceding article detailed how philosophy has been falsely invoked to claim justification for usurping Śrīla Prabhupāda's position as *dīkṣā* guru. "Guru, sādhu and śāstra" was put forward as an excuse for why Śrīla Prabhupāda cannot be ISKCON's *dīkṣā* guru, even though it is accepted that ISKCON's guru hoax does not in any case follow "guru, sādhu and śāstra"! Clearly, therefore, such use of philosophy is merely a bogus cover to hide one's actual motives to take Śrīla Prabhupāda's position. Over the next 2 pages we present further examples of such blatant cheating tactics, whereby high-minded, noble, philosophical reasons are offered as a bogus cover to hide the actual situation.

## Empowered adjustment an insult

In his book, *Suddha-bhakti-cintāmaṇi*, ISKCON GBC and guru, HH Śivārāma Swami ("SRS") states the following reasons for why Śrīla Prabhupāda cannot possibly be the *dīkṣā* guru for ISKCON:

"Rtviks agree that their understanding of initiation is not standard, but they say that their recommended process for connecting with the disciplic succession is acceptable due to Śrīla Prabhupāda's extraordinarily empowered status. Yet the suggestion that Śrīla Prabhupāda was empowered to act contrary to scripture and Vaiṣṇava tradition — or would use his empowerment to do so — is an insult rather than praise. [...] To suggest that Prabhupāda was unchaste to his spiritual heritage — that he was an independent, absolute authority — is to attribute to him a status the *kartābhājā sahajiyās* attribute to their gurus."

Thus, having first assumed that Śrīla Prabhupāda's acting as ISKCON's *dīkṣā* guru is "not standard" and is

against "Vaiṣṇava tradition", SRS makes it clear that, regardless of the level of one's empowerment, such empowerment would never be used to act against Vaiṣṇava tradition. Indeed, to even suggest such a thing would be an "insult".

## Empowered adjustment necessary

The quotations in the shaded boxes below (all emphases added) are from a podcast made on 25/8/2012 by SRS. SRS first sets out a "principle" that Śrīla Prabhupāda taught:

**"this is certainly a principle that Śrīla Prabhupāda repeats himself over and over, that a disciple does not accept disciples in the physical presence of his spiritual master".**

SRS further claims that this principle taught by Śrīla Prabhupāda is not in line with Vaiṣṇava tradition:

**"we see that Vaiṣṇava tradition also bears out that in the time of Mahāprabhu, thereafter, for instance in the book *Jaiva Dharma*, Bhaktivinoda Ṭhākura shows how, gives the story of how a devotee takes an aspirant to his own spiritual master for blessings, and that devotee is acting as a *dīkṣā* guru."**

SRS then states that such a principle does not need to be followed in ISKCON because Śrīla Prabhupāda is empowered to change the rules of Gaudiya Vaiṣṇavism and, therefore, in the same way, the GBC is empowered to change the principles taught by Śrīla Prabhupāda:

**"So, yes, there are many rules in Gaudiya Vaiṣṇavism, but considering time and circumstance, sometimes some of those rules can be adapted or changed. It requires the proper authority to do so. Śrīla Prabhupāda was an empowered Ācārya, and although Caitanya Mahāprabhu and Bhaktisiddhānta Sar-**

asvatī Ṭhākura wanted disciples to chant 64 rounds — Lord Caitanya would say that he would not accept food in the house of someone who does not chant 100,000 names of the Lord — Śrīla Prabhupāda saw that that was not possible and therefore he made that adjustment. Similarly, we see that because that type of arrangement is also present in Vaiṣṇava culture and because ultimately the GBC is empowered to make such adjustment, so that was the case at that time. And we have others like Kadamba Kānana Mahārāja who is Jayādvaita Mahārāja's disciple who is initiating".

## Philosophy depends on power

Thus, when justifying ISKCON's successor guru system, we have a GBC member claiming that:

a) Śrīla Prabhupāda's teachings are not in line with Vaiṣṇava tradition;

b) the GBC is empowered to change principles taught by Śrīla Prabhupāda;

c) Śrīla Prabhupāda is empowered to change Gaudiya Vaiṣṇava rules;

having taken a different position when trying to justify why Śrīla Prabhupāda cannot be the *dīkṣā* guru!

So, for the GBC, whether or not tradition and principles can be adjusted by "empowerment" depends entirely on how the outcome will affect the GBC's project to usurp Śrīla Prabhupāda's position!

## Protecting Śrīla Prabhupāda

In the following example, the need to protect Śrīla Prabhupāda's position and standards is evoked as a bogus cover to actually protect ISKCON gurus from competition. The quotations in the following shaded boxes are from a statement issued by the North American GBC on 12/6/2012:

**"Temple presidents and congregational leaders are directed to not promote or host Tripurārī Swami."**

[**Tripurārī Swami ("TS")** is an ex-member of ISKCON who has his own preaching mission separate to ISKCON.] The GBC offers the following reasons for the need to take this action:

**"Śrīla Prabhupāda's ISKCON boat are his standards, his mood of devotion, his instructions, and his system of organization. Thus, out of duty, to help assure that the elements set in place by Śrīla Prabhupāda remain intact, [...] protect Śrīla Prabhupāda's position in and standards for his Society".**

## Śrīla Prabhupāda unprotected for decades!

To justify TS's threat to "Śrīla Prabhupāda's standards", Appendix A of the GBC statement presents evidence of TS having left ISKCON in 1984-85 to take *dīkṣā* from Śrīla Prabhupāda's God-brother, with Appendix B presenting evidence from 1995 where TS elaborates on how he does not accept Śrīla Prabhupāda as his sole authority. Thus, the GBC claim they only needed to protect Śrīla Prabhupāda's position in 2012 due to information they had been aware of for between 17-27 years! Thus, by their own admission, the GBC felt no need to "protect" Śrīla Prabhupāda's position for decades. However, the same document also offers one other reason for taking action against TS, which would explain why they have decided to do this only now. In Appendix E, they give examples of how TS has been "re-initiating" disciples of ISKCON gurus as his own, and this evidence is primarily from the last few years. So, the GBC is really taking action to stop TS "stealing" the disciples of ISKCON gurus, whom the gurus themselves stole from Śrīla Prabhupāda in the first place!

# Using Philosophy as a Bogus Cover - 2

We now move on to another case study of how philosophy is blatantly misused to cover up one's desire to usurp Śrīla Prabhupāda's position. The quotations in the shaded boxes below are from an arrival address given by ISKCON guru and GBC, **HH Bhakti Charu Swami** ("BCS"), on the occasion of his foot bathing and "guru-pūjā" ceremony at a disciple's home on 10/9/2012, in Durban, South Africa.

## Dīkṣā guru essential

**"At a time like this, one naturally wonders who is being worshipped. The disciples naturally worship the spiritual master because it is their duty. It is a part of vaidhī bhakti. "ādau guru-pūjā". The approach to the spiritual domain is through the spiritual master. [...] The spiritual knowledge is flowing through the spiritual master — that is why — ādau guru-pūjā — ādau guru-vāśrayā. [...] Then when one gets involved in spiritual activities there is the consideration of guru-pūjā. [...] That means the spiritual master is the via medium, otherwise there is no access to the spiritual reality. It is through the spiritual master that one must approach the spiritual reality."**

The above statements are made by BCS to justify the worship he has just received as the supposed *dīkṣā* guru of his disciples. He therefore emphasises the absolute essentiality of his position as their *dīkṣā* guru. He states that without himself, the *dīkṣā* guru, one cannot get access to either the spiritual reality or the spiritual domain, and that spiritual knowledge flows through him. And, therefore, he must be worshipped!

## Dīkṣā guru not essential

**"The main consideration for spiritual advancement is śikṣā [...]**

**That is how we have to see Śrīla Prabhupāda. He is the guru of all the devotees of ISKCON for all times. [...] The śikṣā guru can be many [...] So here is the problem with the ḫtviks. [...] who is more important — dīkṣā or śikṣā guru? Śikṣā. Dīkṣā guru is also the śikṣā guru. But more important is the śikṣā guru."**

Here, later on in the same address, BCS moves on to dealing with those who advocate that Śrīla Prabhupāda, and not himself, is the *dīkṣā* guru — people whom BCS calls the "ḥtviks". Thus, BCS now needs to deflect attention away from his having occupied Śrīla Prabhupāda's position as *dīkṣā* guru. He does this by now claiming that the *śikṣā* guru, the position he has restricted Śrīla Prabhupāda to, is much more important than his own *dīkṣā* guru position, with the "main consideration for spiritual advancement" being *śikṣā*. He therefore reverses what he had just stated on the essentiality of the position of the *dīkṣā* guru.

## Learning requires physical presence

**"Yes, we need a guru — because he is a teacher — a living teacher is necessary because when we are studying a subject there has to be somebody who will explain it to us, and when we have questions we can ask him, and he can chastise us. If he sees that we are deviating he has the "stick" to bring us back in line. Like the example of Jesus and the shepherd. The sheep may go astray but the shepherd is there to bring the sheep back in line. So we need a guru who is present, in that sense both a dīkṣā and śikṣā guru. The śikṣā guru can be many, and śikṣā guru may not be present, but the śikṣā remains — that person's teaching remains although he may have left the planet, but**

## Philosophy Dictated by Guru Usurpation

### BCS worshipped as *dīkṣā* guru

Philosophy: *Dīkṣā* guru is essential

### Śrīla Prabhupāda "restricted" to *śikṣā* guru

Philosophy: *Dīkṣā* guru not essential

### BCS needed as *dīkṣā* guru

Philosophy: "Living" teacher necessary

### Śrīla Prabhupāda "restricted" to *śikṣā* guru

Philosophy: "Living" teacher not necessary

**the *dīkṣā* guru has to be present on the planet. So here is the problem with the ḫtviks."**

## He who is not there, must be there!

The following statement from BCS further contradicts his "living guru" philosophy:

**"I feel very guilty that I am supposed to help you in your spiritual development, but what am I doing? I rarely come here, and am hardly in contact with you."**

So, having claimed that the *dīkṣā* guru has to be physically present in order to impart learning, BCS admits that actually he is hardly ever physically present in the lives of his disciples in order to impart learning! Thus, he is arguing that even though he is not there, he must be there!

## Conclusion

So, in the same short arrival address, BCS puts forward multiple contradictory ideas depending on his need to justify occupying Śrīla Prabhupāda's position — see summary diagram above.

In the 2 preceding pages we have presented examples of how the philosophy put forward is simultaneously not accepted by those putting it forward, depending on the outcome they seek to achieve. Thus, rather than simply being misunderstood, philosophy is actually being misused as a cheating device in the service of realising one's own desires.

# BTP Interactive

## ISKCON leader's request

The following exchange took place with Urmilā Devī Dāsī, originally from the USA, who is a member of the GBC's Śāstric Advisory Council, Associate Editor for *Back To Godhead*, ISKCON's official magazine, and Professor at Bhaktivedanta College, ISKCON's main educational establishment in Europe, on whose website she is listed as being "ISKCON's first and only female guru candidate". Our response in blue, is interspersed between her statements below.

"Do you have lists, per year, of approved ISKCON gurus, from 1978-2002? (I have 2003-2012). I would also like, if possible, lists per year 1978-2012 of any approved ISKCON guru who was then forbidden to initiate in ISKCON."

Please find attached two lists — "Stopped" and "Approved". (All gurus, forbidden and approved to initiate, by year).

"This is most helpful and I am extremely grateful. I have read it over, and will look through it in depth. I would appreciate it if you would send updates as you have them. Do you have an overall percentage of those who stopped initiating in ISKCON?"

The percentage will vary depending on how you count the handful of people who have appeared to have stopped initiating "voluntarily", rather than being considered "fallen". Thus, with 126 gurus having been officially authorised by the GBC to initiate since 1978, and 41 having "stopped" after some publicly known transgression, and another 6 considered to have stopped "voluntarily" without such publicly known transgressions, we get a range of between 33-37% of all GBC authorised gurus who are no longer initiating (excluding those who have departed).

"That is the number I expected, yes.

Your servant, Urmilā Devī Dāsī".

## A Gauḍīya Maṭha sannyāsī writes

The following letter is from B.V. Suddhadvaiti Swami ("Mahārāja"), a leading *sannyāsī* (monk in the renounced order) from Nārāyaṇa Mahārāja's Gauḍīya Maṭha branch. Originally from France, Mahārāja was initiated by Śrīla Prabhupāda as Jayantkrit Dāsa. Our response in blue, is interspersed between his statements below.

"Would you kindly send me the two booklets of *100 Contradictions* of Bhakti Charu Swami and *100 Deviations* of Śivārāma Swami. Thank you".



We see that these revealing books continue to be of interest to all devotees, including an ISKCON guru who desperately tries to counter them, as featured on page 15 of this issue! They are available to everyone free of charge, on request.

"I am watching your dealings with ISKCON since many years, and I am regularly commenting that the GBC cannot defeat your group because their own brand of philosophy about gurus and initiations is itself a form of *ṛtvikism*, albeit a covert one. I confronted a few ISKCON gurus back in 1993 and asked them what was the difference between them and you since they say that Śrīla Pra-

bhupāda is giving through them what they cannot give themselves. They were annoyed but couldn't answer and declined to continue the conversation."

Yes, we have pointed out many times that ISKCON is running a "label hoax":

**a)** They describe Śrīla Prabhupāda's function as being that which would be performed by a *dikṣā* (initiating) guru, but then label him as acting only as the *śikṣā* (instructing) guru;

**b)** Whilst they label what their "gurus" do — which is at best acting as no more than *ṛtviks* — as acting as *dikṣā* gurus.

"I remember that when I was proposing the GBC a guru-reform in 1994, I had access to confidential information, such as a proposal by HH Bhakti Charu Swami saying something like "the duty of every new member of ISKCON is to cultivate first and foremost his relationship with Śrīla Prabhupāda." It didn't fly with the GBC at that time. I remember thinking that this was an actual admission *de facto*, of almost all the ISKCON gurus' lack of qualification to be gurus, because Śrīla Prabhupāda never taught us that our first and foremost duty was to develop our relationship with our *parama-guru*, Śrīla Bhaktisiddhānta Sarasvatī, quite the contrary. Once a devotee, Hansadutta Dāsa if I remember, was wearing a badge with Sarasvatī Ṭhākura, and Prabhupāda asked him what it was. He answered, "your Guru Mahārāja, Prabhupāda", and Prabhupāda answered, "That I know! Yes, it is MY Guru Mahārāja. You have no relationship with him, only through me." He also mentioned in those younger years that we couldn't understand his guru's presentation of Kṛṣṇa consciousness."

Their whole approach is to simply let Śrīla Prabhupāda do all the work, whilst the guru hoaxers simply take the credit, disci-

ples and worship due to Śrīla Prabhupāda by falsely posing themselves as *dikṣā* gurus.

"Your fight against people becoming gurus in ISKCON when they're not qualified can be considered okay, although it may be argued that fighting with devotees is not recommended and can degenerate in *vaiṣṇava-aparādha*, the dreaded mad elephant offense."

If one has usurped the position of guru, then by definition one is not a devotee, but a guru killer:

**"And as soon as he learns the Guru Mahārāja is dead, "Now I am so advanced that I can kill my guru and I become guru."**

(Śrīla Prabhupāda Conversation, 16/8/1976)

In such a situation, it would be permitting *vaiṣṇava-aparādha* against Śrīla Prabhupāda if we did not fight and expose such rascals.

"Anyway, I don't wish to argue. I consider your position as coming apparently from a noble sentiment, but as an excessive reaction to an excessive situation created by the GBC right after Prabhupāda left and compounded over the years."

**1)** It is wise for B.V. Suddhadvaiti Mahārāja to not attempt to argue, as he attempted this before and his arguments were shown clearly to be false, as documented at [www.iskconirm.com](http://www.iskconirm.com) — scroll down to 'Replies to Gauḍīya Maṭha' and click on 'Jayantkrit Dāsa'.

**2)** Presenting the orders of Śrīla Prabhupāda is not an "excessive reaction" to an "excessive situation", but simply the duty of every devotee. Rather, it was the "excessive situation" which arose as an "excessive reaction" to the GBC not following Śrīla Prabhupāda's orders!

**Living the religion — or making a living from religion?**

"Please would you also be kind enough to send me a copy of this book about HH Bhakti Charu Swami

## BTP Interactive (continued)

mi? Everything you send to us will be read from cover to cover by both my husband and me, before passing to our son.

I am very impressed by the fact that you are willing to send these without charge, which I feel should be the attitude of everybody, especially those in "religious" organisations.

Having attended the London Temple occasionally in the 1980s, I recently became interested in Kṛṣṇa Consciousness again, but having discovered the track records of the so called "ISKCON gurus" I am very wary. When I asked their head office why North Wales (where we live) is ignored by them, therefore no devotees live here, and I explained that we are unable to travel to temples as we have animals to care for and I have health/mobility problems, they were not in the least supportive. They have a huge amount of money stashed away, which I feel should be used for preaching. When they suggested that we could pay for some devotees to come to North Wales by train, I explained that our income is very limited as we live on state pensions (and a small private income), which is enough to pay for the basics: food, council tax, water rates, electricity, insurance, phone, clothing, food for the animals, essential things for the home, and the materials for DIY jobs (and we were donating money to ISKCON - not anymore!). The devotee I spoke with said that it wouldn't cost us much to send 6-8 devotees from Bhaktivedanta Manor to North Wales once a month by train. That would take up most of our income! They have lost touch with reality! They don't need to concern themselves with surviving on state pensions later in life.

My husband's original career was that of an accountant, and having scrutinised their accounts he commented that it's a very

safe charity with too much money put to one side - he is puzzled as to why they are not using it to further Kṛṣṇa Consciousness. He thinks raising money has become their aim. Or maybe they are expecting to have to pay out huge sums of money to compensate for their wrongdoings.

Thank you for bringing their wrongdoings to the attention of the world - no wonder I found some of them "creepy"! Has anybody who can see/read auras commented on theirs? Just wonder whether they have auras of enlightened people!

Thank you so much."

- J. Bach, Llandudno, Wales, UK

### Editor replies:

We are very happy to send you our literatures. We only want that they are read cover to cover, and since we are not trying to make a living out of religion, but rather living the religion, we are happy to supply them free of charge.

Thank you for sharing your experiences. When you read our literatures you will see that you are right to be wary, since the movement today does not represent the pure teachings of Śrīla Prabhupāda. Your story also is unfortunately all too typical of many people's contact with the movement. I do not know about their auras, but just their actions and words are enough to determine that they are not enlightened people!

### More appreciation for book exposé series

"Thanks Prabhu for the book the *100 Deviations of Śivārāma Swami*. It shows how distorted this system of the current ISKCON gurus is. Glories to Śrīla Prabhupāda, the true Hare Kṛṣṇa Guru!"

- Dhanur Dhara Dāsa, Rio De Janeiro, Brazil

"Hare Kṛṣṇa! I've just received an issue of *Back To Prabhupāda* and a book called *100 Contradictions*. It is very appreciated. I'll spread the news! Thank you very

much friends. Thanks for such useful information. The truth must be said. This magazine is so well written. Best wishes! Hare Kṛṣṇa!"

- Marcio Soller, São Paulo, Brazil

### Defection and aggression

"Dear Krishnakant Prabhu,

You are doing the most important service to Śrīla Prabhupāda. Kṛṣṇa has picked the right attorney for Śrīla Prabhupāda in you. Such clear and yet sublime knowledge you are giving us. It seems that some ISKCON gurus are about to defect (Bhakti Vikāsa Swami), whilst other hijackers are stepping up and starting to become aggressive (Jayādvaita Swami, for example). Yours"

- Śambhu Dāsa, Emmaboda, Sweden

### Editor replies:

Thank you very much for your appreciation, Prabhu.

In regards to gurus "defecting" — let's hope they do see the light and return "Back To Prabhupāda". Or they will just continue to remain hypocrites — saying one thing but doing another in practice. Either way, more and more devotees at least seem to be agreeing with the IRM!

And yes, in regards to certain other ISKCON leaders, the more they are getting defeated, the more they become aggressive and desperate (see pages 14 and 15).

### Revisiting fossilised debate

"Please see Drutakarmā Dāsa's paper "The Real Final Order", posted this year on a site run by an ISKCON devotee. Drutakarmā Prabhu believes he has defeated the *ṛtvik* conclusions of Prabhupāda's July 9th, 1977 directive. Please dismantle his flawed reasoning and openly publish it as your response.

Furthermore, Drutakarmā Prabhu seems to be very convinced about his position so it would seem ideal for IRM to openly challenge him and his guru hoax supporters to an open debate. Thank

you. Hare Kṛṣṇa."

- Ashish Panday, Durban, South Africa

### Editor replies:

*Prabhu*, please visit our website: [www.iskconirm.com](http://www.iskconirm.com). The paper you have referenced was originally called "All Bluff, No Stuff (3)", and was actually answered 14 years ago. The rebuttal can be read by scrolling down our homepage to 'Drutakarmā Dāsa' in the 'Replies to Guru Hoax Supporters' matrix, and then clicking on our reply, 'Can Drutakarmā Answer These Questions?'

Actually, as you will see from our website, Drutakarmā's paper and our response forms part of a series of back and forth exchanges involving a number of papers.

"The Real Final Order" is simply a regurgitation of "All Bluff, No Stuff (3)", with all references to my name and the IRM papers, to which he is attempting to respond, simply removed, in the vain hope that no one will notice that his paper has already been answered. Thus, Drutakarmā's papers were already debated and defeated a long time ago, and simply recycling them under a different name will not change this fact. Devotees simply need to be made aware of these different defeats, which is what we are doing via BTP and our other literatures.

### Śrīla Prabhupāda restores disciple's broken link

"I have been regularly receiving your BTP, the magazine of the real Hare Kṛṣṇa movement, and it has provided some light to myself as well as revealing some topics which are yet to be understood, but which will be revealed in time by Śrīla Prabhupāda himself and the mercy of the *Guru-paramparā* (disciplic succession — Ed). I have been initiated by HH Jayapatākā Swami in the year 1999, and since then I have been missing something within my heart. There is some important link within the

# BTP Interactive (continued)

Guru-disciple relationship missing, or it has got destroyed or lost. But whenever I try to meditate on Śrīla Prabhupāda I get my answers solved.

Many times when I am in some kind of confusion in Kṛṣṇa conscious activities and not happy with the devotees' attitude or behaviour, I try to approach many other senior devotees to get the answers and solutions, but they are unable to solve the situation or touch my heart fully. But immediately, as soon as I take Śrīla Prabhupāda's books or meditate upon him, my doubts get clarified and I become very happy and content, I then start moving to the next action of Kṛṣṇa consciousness and keep myself engaged with joy, with the faith that Śrīla Prabhupāda is present in his books. This is the mercy of Śrīla Prabhupāda's books, as every answer to our doubts is available in his books. Then why go and search for answers to our doubts somewhere else? I am finding that the joy is still there in Śrīla Prabhupāda's books, lectures and videos, which many times one does not get from other senior devotees.

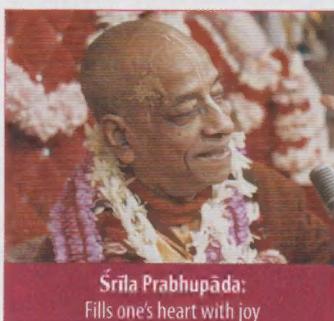
Today, most of the devotees are lost in making temples, collecting donations and preaching with only selfish motives. Preaching has become a tool of inviting only more followers for ISKCON rather than making true or pure devotees, which was the will of Śrīla Prabhupāda. Though I have never seen Śrīla Prabhupāda personally, I have wept for Śrīla Prabhupāda many times and I find that ultimately our love for Śrīla Prabhupāda will never fade away. And if one still accepts Śrīla Prabhupāda's position and loves him in the same way as when he was present on this planet, then it will make the Kṛṣṇa consciousness process real.

Your humble servant  
- Sudhā Nitāi Dāsī, Bangalore, India

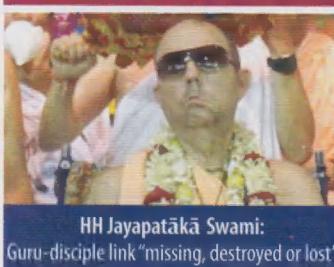
## Editor replies:

Your personal experiences with Śrīla Prabhupāda are the living proof of the message we promote in BTP: that Śrīla Prabhupāda is directly guiding all of us today as his disciples, and we do not require any substitutes.

Thank you very much for the confirmation.



Śrīla Prabhupāda:  
Fills one's heart with joy



HH Jayapatākā Swami:  
Guru-disciple link "missing, destroyed or lost"

## Self-aggrandisement through label-switching

I recently received and read cover to cover BTP 35. I am glad to see that the IRM is continuing to make significant progress. The articles on 'GBC's *Rtvik Paramparā*' and 'ISKCON's Parallel World' were especially interesting. It appears now the only thing remaining for the GBC to be fully in line with the IRM is to correct the mislabelling of ISKCON "dīkṣā" gurus and add *dīkṣā* guru to Prabhupāda's titles. The reason I appreciate what the IRM is doing so much is that what you are doing, bringing light to dark places, will help everyone, even the leaders and the average devotee in ISKCON'S parallel world, in due course of time.

Thank you for your service.

Hare Kṛṣṇa."

- Richard House, Oklahoma, USA

## Editor replies:

Hare Kṛṣṇa. Thank you for your

continued support and appreciation. You raise a couple of very good points:

1) Unfortunately, as we have documented, devotees in the ISKCON world are merely using Śrīla Prabhupāda's teachings as a platform for self-aggrandisement. What is required is for this desire for self-aggrandisement to be removed, otherwise one will merely adjust the platform required to continue doing this. For example, see the Editorial in BTP 19, regarding "The Great Guru Hoax, Part 3." Here, the correct titles are used — but this merely provides yet another different and apparently more "bona fide" platform from which to deviate! Additionally, aside from the guru titles issue, please see "ISKCON's New Mission" in BTP 30, where we examine how ISKCON is deviating in every sphere. However, we sincerely hope that devotees will desire to follow Śrīla Prabhupāda strictly, and that their ostensible alignment with the correct understanding is followed with the correct practice.

2) Because BTP deals with the universal issue of practising Kṛṣṇa consciousness without deviating, it is of application to all levels of devotees in ISKCON — especially since those who are considered the most advanced appear to also be the most deviant!

## Hiding the truth via banning

I have received the latest copy of BTP. Thank you so much. Since I have come in contact with the ISKCON Revival Movement, I have found hope again.

For years I was worried about Śrīla Prabhupāda's movement and how it has been hijacked by so-called devotees pursuing their own agenda. I was wondering how will it bring about the golden age we were told about, where the Holy Names will be heard in every town and village?

Now there is hope again, thanks to your sincere endeavour to tell the truth!

I believe Truthfulness to be the highest principle in this age of *Kali* (current age of hypocrisy — Ed.). Without it, all the other principles one may be able to follow become null and void! That is my sincere opinion.

Regarding being barred from the New Māyāpur temple (French temple featured in BTP 35 — Ed.), I think this is ludicrous. The temple is a place of worship and it is open to the public, like any other church or mosque or whatever. I think that it is illegal to bar someone from a temple because of a difference of opinion. I am prepared to mount a legal challenge against any temple president who will attempt to prevent me from walking into a temple because of my allegiance and my faith in Śrīla Prabhupāda; let this be a warning!

That statement from Bhakti Charu Swami that one is an impersonalist for studying Prabhupāda's books on their own (featured in BTP 35 — Ed.) — it simply shows that the man has no real faith in his spiritual master! I believe that when I am reading Śrīla Prabhupāda's books I'm in direct contact with him, of that I am convinced. And his books will inspire many generations of devotees who come in contact with them, whether they live near a temple or in the desert.

My thoughts and prayers are with you."

- Pūrṇānandā Dāsī, Belfast, N. Ireland

## Editor replies:

Thank you for your appreciation and prayers.

You are so correct that without truthfulness everything else is meaningless, because without truth we only have falsehood. Which in turn will mean that all other principles, such as austerity, will be utilised for achieving false goals. And this is exactly what

# BTP Interactive (continued)

has happened in ISKCON following Śrīla Prabhupāda's departure.

Yes, we can do no more than speak the truth and live it ourselves:

**"Completely rejecting all religious activities which are materially motivated, this *Bhāgavata Purāṇa* proounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries."**

(*Śrīmad Bhāgavatam*, 1:1:2)

In BTP we present the reality of Śrīla Prabhupāda's orders which is distinguished from the illusion of ISKCON's "parallel world".

## The BTP Exchange: Lord Śiva worship in ISKCON

"In your magazine Issue 35, on p.13 you claim:

**"For example there is no statement from Śrīla Prabhupāda stating that worship of Lord Śiva and other demigods should be introduced."**

This statement is incorrect and offensive to Lord Śiva — the greatest Vaiṣṇava.

Śrīla Prabhupāda confirms there is NO HARM IN WORSHIPPING ŚIVA BEFORE KRŚNA/VISNU:

**Indian man (7):** "No, no, we pray Śiva first and then we go to pray Krṣṇa."

**Prabhupāda:** "So that you do. There is no harm. There is no harm. But you should understand what is Śiva and what is Viṣṇu. If you offer first prayer to Lord Śiva, there is no harm. It is good."

(Morning Walk — October 5, 1975)

With kind regards from Germany, Bhakta Robin Gentz".

### Editor replies:

You have only included part of our statement. What we actually stated was:

**"For example, there is no statement from Śrīla Prabhupā-**

**da stating that the worship of Lord Śiva and other demigods should be introduced in ISKCON temples."**

(BTP 35, p.13, emphasis added)

Your adding a period to the end of the statement you have quoted is therefore incorrect, since this presents only part of our statement as being the full statement.

The conversation excerpt you have provided between the Indian man and Śrīla Prabhupāda does not state that "worship of Lord Śiva and other demigods should **be introduced in ISKCON temples**".

There is no statement from Śrīla Prabhupāda where he calls for the introduction of demigod worship into ISKCON temples. On the contrary, he states the opposite:

**"You know that we have refused even the Hindu people to hold demigod worship in our temple [...] As a matter of fact, we should not allow anyone to hold any function in our temple, otherwise than Vaisnava principle."**

(Śrīla Prabhupāda Letter, 10/10/1968)

**"So I think that the Murti which you have got is not Viṣṇu Murti, but it appears to be a Murti of Lord Siva.**

**Anyway, this Murti is not worshipable by us. In our temple we shall always worship Radha Kṛṣṇa Murti or Lord Jagannatha."**

(Śrīla Prabhupāda Letter, 15/1/1969)

Thus, our original statement remains accurate. We never claimed there was any "harm" in worshiping Lord Śiva or any of the other points you have made.

"Please excuse my ignorance."

- Bhakta Robin Gentz

## ISKCON guru's language of appeasement

"Just wanted to add to the article about Kripamoya's take on 'finding a guru' which he does classes in at the Manor ("The Blind Leading the Blind", BTP 35 — Ed.). You

point out that there is some movement towards your philosophy by dint of the now long history of the inadequacies of the GBC gurus.

The wording of Kripamoya, you have highlighted in yellow, reveals the subtle turns of phrase and accommodating language needed to appease a crowd evolving (by the mercy of Śrīla Prabhupāda) and becoming more discerning. However, the summum bonum is always the same in my appreciation of things. There is NO high association in ISKCON institutions any more, and the classes and subclasses about the guru problem do not achieve any cover up, but perpetuate the rot. This upholds the dull and hypocritical aura the movement has got for itself in our temples now, and intelligent people I meet, with even quite high karma, are not duped for a minute, and people like me have to suffer the embarrassment and have the job of explaining away why I am a Krṣṇa devotee. Without high association there, no amount of disclaiming meetings or new conclusions will move anything.

Hopefully, soon the game of imitating consciousness will be blown out and we can all breathe again and chant, serve *prasāda* and spread the good word together that Śrīla Prabhupāda graced us with!"

- Jaśodā Dāsī, Glastonbury, England (initiated by a guru from a small unknown Bengali *śārīga* who brought me to Prabhupāda).

### Editor replies:

Thank you very much for sharing your feedback. Yes, as we have pointed out, their "movement" towards the IRM's position is merely a further symptom of their hypocrisy, since their actions do not match their words.

You are correct that such hypocrites are unable to offer spiritual association since they themselves are on the path of duplicity, rather than honesty and integrity. Please see page 15 for more from ISKCON

guru Kripamoya Dāsī.

## The BTP Exchange: Cheap gurus, cheap disciples

"I'm very interested to know the truth, because Śrīla Prabhupāda warned us against cheap gurus and cheap disciples. I have been chanting for the past 32 years and I never got initiated. My heart tells me not to, and if Krṣṇa is situated in my heart, surely HE doesn't want me to. I want to be educated! I don't care if I die, and not get initiated. But I certainly won't get trapped! *Jai Śrīla Prabhupāda!*"

- Marline Ramlotchan, Durban, South Africa

### Editor replies:

You have indeed been saved from getting initiated and trapped by a false guru claiming to be a substitute for Śrīla Prabhupāda. If you are following Śrīla Prabhupāda strictly without any deviation, this in any case is real initiation:

**"So anyway, from 1922 to 1933 practically I was not initiated, but I got the impression of preaching Caitanya Mahāprabhu's cult. That I was thinking. And that was the initiation by my Guru Mahārāja."**

(Śrīla Prabhupāda Lecture, 10/12/1976)

**"Initiation is a formality. If you are serious, that is real initiation. [...] My touch is simply a formality. It is your determination, that is initiation."**

(Śrīla Prabhupāda, "Search for the Divine", Back To Godhead)

**"The chanting of Hare Krishna is our main business, that is real initiation. And as you are all following my instruction, in that matter, the initiator is already there."**

(Śrīla Prabhupāda Letter, 19/8/1968)

**"Well, initiation or no initiation, first thing is knowledge... knowledge. Initiation is formality. Just like you go to a school for knowledge, and admission is formality. That is not very important thing."**

(Śrīla Prabhupāda Interview, 16/10/1976)

# BTP Interactive (continued)

**"A disciple means one who is always following the orders of the spiritual master. So I instruct my disciples to refrain from four prohibitions, namely no eating of meat, fish or eggs, no illicit sex life, no taking of intoxication, including tea, coffee, cigarettes, etc., and no gambling. Besides that my students must chant sixteen rounds of japa-mala of Hare Kṛṣṇa mantra daily. So if you are able to follow these principles without fail, then you are as good as my disciple."**

(Śrīla Prabhupāda Letter, 11/8/1972)

"Thank you very much! I am a vegetarian since I was a baby, my husband and two sons are vegetarian as well, we don't intoxicate or gamble either. I chant the *māhā-mantra* every morning. We were asked on many occasions to get initiated, but I always give them excuses because I know in my heart something is wrong. Most of my friends who are initiated are 'fried' — they complain to me that the ISKCON gurus only follow the rich doctors and lawyers and ignore the average people and low income devotees who scrub and work very hard, and give their last earnings to the gurus, who live very opulently and are also supported by the rich devotees. They are able to skip from country to country, whereas we work to support them but still cannot afford a holiday. I hear a lot of stories like this. All I say is continue to have faith in the *māhā-mantra* and Śrīla Prabhupāda. Thank you for assuring me that I'm not alone."

From your sister Marline!"

You are definitely not alone in keeping your faith only in Śrīla Prabhupāda and rejecting ISKCON's substitute, usurper gurus; there is a whole of movement of devotees around the world who think the same and are going "Back to Prabhupāda"!

## Discerning knowledge from illusion

"Thank you so much for sending me copies of BTP regularly, I really appreciate it. I have been chanting regularly and visiting Bhaktivedanta Manor for many years but have many concerns over the way things are going. It is so easy to be led astray on the spiritual path and so very hard to know where to place trust. Hare Kṛṣṇa."

- Lynne Langley, Scunthorpe, England

### Editor replies:

We are very happy to help. You are correct that it is so easy to be led astray, especially when a group claims to be representing Śrīla Prabhupāda, since we all want to follow Śrīla Prabhupāda. Therefore, we must always use our intelligence and powers of discrimination. Spiritual life means coming out of illusion into knowledge. It does not mean replacing one illusion with another. Hare Kṛṣṇa!

## IRM's global reach

"Hare Kṛṣṇa, Jai Śrīla Prabhupāda. Please accept my *prāṇams*. The nectar came in the mail for Kishori and Ralph. They have already shared it with local New Tālavanites (New Tālavana is the local ISKCON temple and farm community in Mississippi — Ed.). Kṛṣṇa sends people there so we can give them the truth. You have put so much effort into this IRM project. It has gone global. What a blessing from Kṛṣṇa to help this spreading and it is going 'viral'. You have quite the knack of putting together these important, informative issues."

As for the New Tālavanites, they have a big censored mailbox for all devotees there. So whatever gets in to the farm has to be 'carried' or driven in and passed around incognito; as in illegal paraphernalia! You know Yogi and his cronies just hate your guts!!!! But you know Prabhupā-

da is so pleased with this service you do. I encourage others to subscribe and the usual 'light' goes on in their head when they read the truth that had been kept from them through the years. The usual reply: "Those demons!!! How could they do this to Prabhupāda?"

So keep "shining the light". Even if it gets a hard struggle. Well done, well done!!!! Best wishes to keep this alive. Your servant"

- Nṛsiṁha Dāsī, Mississippi, USA

## More BTP readers speak out

"Dear Prabhus, Please accept my humble obeisances. All glories to Śrīla Prabhupāda. Thanks for BTP and your inspiringly incisive realisations. You are definitely helping to stem the rising tide of *Kali-yuga* (the current degraded age — Ed.), by exposing the cheating tactics of *Kali-celās*, demons disguised as devotees. They are all attempting to regroup. All the best. Keep broadcasting the real truth!! Your servant"

- Raghunātha Dāsa Dāsī, Radlett, England

"Send me everything please to find out more regarding fake gurus!"

- Dheeraj Punjabi, Gibraltar

"Very interesting and informative."

- Babu Yasdeosingh Gowreesunkur, Petit Raffray, Mauritius

"Śrīla Prabhupāda is giving orders for us. It is good for our life. It is giving peace. We have to follow these orders. Please send me the free book."

- BR Parimala, Bangalore, India

"Thank you very much for your valuable service. Wonderful. I like BTP very much. Hare Kṛṣṇa. Your servant"

- Sidhindra Shamrao Kulkarni, Pune, India

"You are really doing a commendable and very needed work. *Satya*, truthfulness, is the last leg of *Dharma* (religion) in this age of hypocrisy, and when *Satya* is not observed, whatever show of religiosity is exhibited by human be-

ings only remains a pretense and a fraud. When there is no understanding, respect and service for *Dharma*, the idea of *Bhakti* or devotional service to the Supreme Lord (*Param Satyam*) only remains a dangerous delusion, an unnecessary disturbance to society. I pray that your mission of re-establishing the proper sentiment, conclusions and behaviour in service of Śrīla Prabhupāda will be more and more successful."

- Parama Karuṇa, Jagannātha Vallabha Vedic Research Center, Jagannātha Puri, India

"Updated subscription. Keep up the good work!"

- Rāmānanda Dāsa Goswami, Christchurch, New Zealand

"From the bottom of my heart I thank you a lot."

- Dheeraj Sangam, Flacq, Mauritius

"Keep up the awesome work you are performing in the service of Śrīla Prabhupāda and Kṛṣṇa. Really appreciate your efforts to put matters into perspective. *Haribol*."

- Nelson Pillay, Richards Bay, South Africa

"All glories to H.D.G. Swami Śrīla Prabhupāda! My continued well wishes in this most noble of efforts and service for sincere devotees everywhere. Thank you for perseverance with this endeavour, thank you again. Hare Kṛṣṇa. Your willing servant and aspiring *bhakta*"

- Andrew Davitt, Nottingham, England

"I would really love to read *The Final Order*. I am a devotee from 1992 and Prabhupāda is the only one who can lead us from untruth to truth!!!"

- Hariprasād Dāsa, Richards Bay, South Africa

"I would be very pleased to be a part of the IRM Movement".

- Wanda Edwards, Pennsylvania, USA

"Guru shows you how to connect with God through purity and love. No purity, no connection. [...] Keep up the good work."

- Peter Sharpe, Bristol, England

"I hope the truth will come to the surface and be revealed."

- Francesca Ballerini, Florence, Italy  
(translated from Italian)

# Why We Cannot Remain Silent

In this article, we detail Śrīla Prabhupāda's instructions regarding what should be done when he is offended. (All emphases added.)

## The reality

Śrīla Prabhupāda, a pure devotee of Lord Kṛṣṇa, has been greatly offended ever since he departed from this planet in 1977. ISKCON guru HH Bhakti Charu Swami ("BCS") admits:

*"I strongly believe that if the gurus had acted as Śrīla Prabhupāda's obedient followers and represented him properly, then they would not have fallen down. The cause of their fall down was actually their offenses to Śrīla Prabhupāda in trying to usurp his position."*

(BCS *Isṭagoṣṭhi*, 3/11/2003)

But, every ISKCON guru has followed exactly the same route in occupying the position of *dikṣā* guru in relation to Śrīla Prabhupāda's position, regardless of whether or not they later fell down. Thus, it would only take one of them to be guilty of "offenses to Śrīla Prabhupāda in trying to usurp his position", to mean that they all are!

## Silence ■ great fault

Having established that even ISKCON's leaders agree that Śrīla Prabhupāda is being offended by ISKCON's current guru system, we must speak out rather than remain silent:

***"Trnād api sunīcena does not mean that if a Vaiṣṇava is insulted or Viṣṇu is defamed, you remain silent, "I am trnād api sunīcena." No. At that time you should become fire. That is the teaching of Śrī Caitanya Mahāprabhu. Just like Hanumānji, he's Vaiṣṇava. But when there was need for the service of Lord Rāmacandra, he set fire in the Lanka. So when there is viṣṇu-vaiṣṇava-nindā, defamation, you should not remain trnād api sunīcena. You should***

**take steps. This is the instruction. Anyway, Vaiṣṇava is never angry, but that does not mean that you tolerate insult to Viṣṇu and Vaiṣṇava. No."**

(Śrīla Prabhupāda Lecture, 25/10/1976)

**"One should not at any time tolerate blasphemy and insults against Lord Viṣṇu or His devotees. A devotee is generally very humble and meek, and he is reluctant to pick a quarrel with anyone. Nor does he envy anyone. However, a pure devotee immediately becomes fiery with anger when he sees that Lord Viṣṇu or His devotee is insulted. This is the duty of a devotee. Although a devotee maintains an attitude of meekness and gentleness, it is a great fault on his part if he remains silent when the Lord or His devotee is blasphemed."**

(Śrīmad-Bhāgavatam, 4:14:32)

**"Kṛṣṇa did not reply to even a single accusation made by Śiśupāla, but all the members present in the meeting, except a few who agreed with Śiśupāla, became very agitated because it is the duty of any respectable person not to tolerate blasphemy against God or His devotee."**

(Kṛṣṇa Book, Volume 2, Chapter 19)

This is why BTP exists.

## Topsy-turvy trick

Ironically, the same instructions presented above have been used by the same gurus who are offending Śrīla Prabhupāda by usurping his position, to encourage their disciples to physically attack those who are attempting to stop their offenses to Śrīla Prabhupāda! One cannot claim that those who are offending Śrīla Prabhupāda by usurping his position, are themselves being offended by being asked to stop their own offenses! This is ludicrous and perfectly characterises the topsy-turvy behaviour which is the hallmark of *Kali-yuga*, or the age in which we live:

**"Therefore, by the influence of the age of Kali, everywhere, politically, socially or religiously, everything is topsy-turvy, and therefore for the sane man it is all regrettable."**

(Śrīmad-Bhāgavatam, 1:16:22)

## Silence means acceptance

Since 1978, ISKCON has been promoting and practising the idea that because Śrīla Prabhupāda is not physically present, he must be removed as ISKCON's *dikṣā* guru, and replaced with GBC-authorised successors. Thus, if we remain silent in the face of the assertion that Śrīla Prabhupāda is no longer available as ISKCON's *dikṣā* guru, then this would mean that we actually accept such nonsense:

**"If they remain silent, that means they have accepted. I charge you that "You are thief," and if you don't protest, then you are thief. If you are not thief, immediately you will: "How you say? Why you have said?" There will be fight. But if you remain silent, that proves that you are thief. So they could not give us any counter-argument. Therefore they accepted."**

(Śrīla Prabhupāda Morning Walk, 17/5/1975)

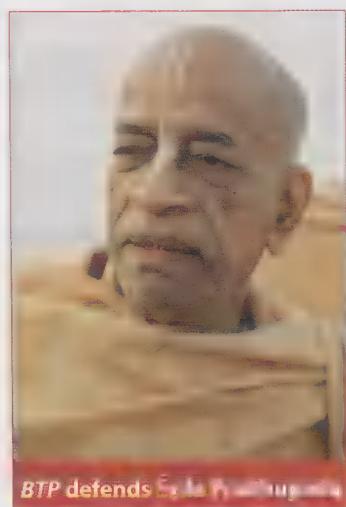
**"But what proof he can give that he's God, that we shall accept him God? Simply he shows some light. We have to make some propaganda. That will be our [indistinct]. And he has to be... If we remain silent, then whatever he says, that means we are accepting."**

(Śrīla Prabhupāda Conversation, 13/8/1973)

Thus, we cannot remain silent in the face of the current GBC propaganda about Śrīla Prabhupāda's unavailability as ISKCON's *dikṣā* guru, and, therefore, it is essential that BTP continues to expose this state of affairs.

## Real disciple must fight

There are many devotees who agree with our position, but still —



BTP defends Śrīla Prabhupāda

in the name of "keeping the peace" and "not making waves", or "offending the Vaiṣṇavas" — do not wish to take a stand. Thus, they want to continue being able to attend ISKCON temples without the fear of being banned or ostracised. But, as we see, our loyalty first and foremost must be exclusively to Śrīla Prabhupāda — regardless of the consequences:

**"And the position of the preacher is madhyama adhikāri. Therefore they have to point out, "Here is a jealous man, envious man." But people do not want it. They say, "Why you are pointing out? Why you are pointing out?" But this is business of the preacher. Otherwise how he will preach?"**

(Śrīla Prabhupāda Morning Walk, 7/4/1974)

**"You can eulogize your Guru Mahārāja, but you have to learn it and face the public and be strong to defend yourself. [...] But be victorious to the opposing elements. [...] But you have to fight. Then your Guru Mahārāja will be glorified."**

(Śrīla Prabhupāda Conversation, 26/12/1975)

## Conclusion

Anyone who wants to actually please and glorify Śrīla Prabhupāda must support the IRM in its fight to defend Śrīla Prabhupāda by exposing those who are committing offenses to him by usurping his position.

# Quotes, Notes and News (QNN)

## ISKCON'S *Rtvikvāda* course

As a sign of the deep inroads made by the IRM's preaching, we can note that ISKCON's Bhaktivedanta College now offers a 7-week course — the very first part of which specifically aims to combat the message of *BTP*, which it refers to as "*ṛtvikvāda*:

**"A guru represents Kṛṣṇa and previous ācāryas. He is a manifestation of Kṛṣṇa's mercy. This lesson is meant to provide an understanding of the position, role, and importance of the various types of gurus. It will help students understand principles of *paramparā* by way of contrast with fallacious understandings, such as *ṛtvikvāda*."** (Week 1, *Guru-tattva and Paramparā*)

It claims to explain the "various types of gurus" who are manifestation's of Kṛṣṇa's mercy. However, in light of the article presented on page 3, we know that the ISKCON "guru" is a new entity, which can be defined as follows:

*"Non-liberated, non-paramparā, non-divya-jñāna-giving, initiation-ceremony-providing ṛtvik, who pretends to be a dīkṣā guru!"*

Such an entity, therefore, is not any type of guru, but a fraud. Thus, when the course claims to explain the "principles of *paramparā* by way of contrast with fallacious understandings, such as *ṛtvikvāda*"; it actually means the exact opposite:

The course explains ISKCON's version of cheating *ṛtvikvāda* in contrast to connecting directly to the *paramparā* through the bona fide *dīkṣā* guru, Śrīla Prabhupāda.

## Non-physically present physical gurus!

In the following lecture, ISKCON guru **Kripamoya Dāsa** ("KMD") highlights the fact that ISKCON's "gurus" are hardly physically present in the lives of their disciples:

**"In fact, 95% of our movement is really initiated by some-**

**one who they hardly see. That's alright. I was initiated by Prabhupāda, I hardly saw him, maybe six, seven times. Did Prabhupāda ever personally crush me, rub me, boil me, break me, chastise me? No. But did others? Yeah, you bet! And Prabhupāda made sure, that was our culture — the rubbing, crushing, pulverizing. That's why the culture, sometimes, of remote guru, short conversation, flattering the disciple, is not working. It adds up to very weak disciples."** (KMD Lecture, 4/8/2012)

And KMD admits that his own experience was similar — which was typical of many other disciples of Śrīla Prabhupāda, who either never met, or had very little physical contact with Śrīla Prabhupāda.

We therefore have the ludicrous situation whereby it is argued that an ISKCON "*dīkṣā guru*" is necessary because the *dīkṣā* guru must be physically present, even though:

**a)** He himself may have hardly had the physical presence of his own *dīkṣā* guru, Śrīla Prabhupāda;

**b)** He may provide hardly any physical presence to his own disciples.

We thus have a movement of "*dīkṣā gurus*" who justify their existence on the basis of a physicality that, in general, they themselves may have not experienced, nor offer! Clearly, therefore, such a concocted explanation serves no purpose other than to enable such persons to "pretend" to be *dīkṣā* gurus in order to take all the profit, adoration and distinction (PAD) that accompanies such a position.

## We all want Prabhupāda!

One of the chief disciples of **HH Gour Govinda Swami** ("GGS"), an ISKCON guru who left his body over 16 years ago, is **Mādhavānanda Dāsa** ("MD") who has published GGS's biography. MD ex-

plains in an interview how he came to accept GGS as his guru:

**"I prayed to Prabhupāda, 'Please, I know now I need a guru, but I need someone like you. I just can't accept anyone else'."**

(MD Interview, 25/8/2012)

This sentiment is typical of most ISKCON devotees. They want Śrīla Prabhupāda as their guru, rather than the default *ṛtviks* pretending to be *dīkṣā* gurus that the GBC offers. Hence, the GBC needs to concoct the lie that Śrīla Prabhupāda is unavailable due to his not being physically present, and therefore "you will need to accept one of us instead!". This illustrates just how crucial the "*dīkṣā guru* physicality" myth, debunked in the last article, is to the whole guru hoax program. One may argue that devotees want someone like Śrīla Prabhupāda who is also physically present. But, many of Śrīla Prabhupāda's disciples never met him, and they wanted, and still want, Śrīla Prabhupāda. *And, as just admitted by KMD, most ISKCON gurus* hardly interact physically with their disciples anyway. So, the lack of physical presence does not prevent anyone from accepting Śrīla Prabhupāda as their *dīkṣā* guru.

They simply need to be informed that he is still available.

## Who represents Śrīla Prabhupāda?

The Vice Chairman of the **GBC Executive Committee** ("EC"), HG **Tamohāra Dāsa** ("TD"), has approved the banning of ISKCON guru **HH Bhakti Vikāsa Swami** ("BVKS") from 2 ISKCON temples of which Tamohāra Dāsa is the GBC, on the following grounds:

**"Both the temple presidents of Alachua and Gainesville have told you that they prefer you do not give classes or preach here. This must be, and will be respected. As the GBC of Alachua, I fully support this deci-**

**sion. We feel that your opinions and style of preaching has tended to be disruptive and at times offensive to devotees, the GBC, and ISKCON."**

(Text PAMHO: 24021005)

Since TD believes BVKS is "offensive to devotees, the GBC and ISKCON", and the GBC must accept in theory that their own EC Vice Chairman is speaking the truth, the GBC must also accept that:

**a)** BVKS is not representing Śrīla Prabhupāda, otherwise they would have to accept that Śrīla Prabhupāda was offensive!

**b)** BVKS would be in violation of the following GBC law, which sets down the mandatory qualifications to be approved as an ISKCON *dīkṣā* guru, and thus should be removed as an ISKCON guru:

**"9. Must be effective in practical preaching and counseling.**

**10. Must have no loyalties that compete with or compromise his loyalty to Śrīla Prabhupāda, to his teachings, and to ISKCON. [...]**

**12. Must recognize the GBC as the ultimate managing authority in ISKCON, support the GBC system, and follow the GBC."**

(GBC Resolutions, 2010)

Conversely, BVKS cannot believe that the GBC is representing Śrīla Prabhupāda if they claim that BVKS's preaching, which he believes represents Śrīla Prabhupāda, is offensive.

Yet, the GBC is still happy for BVKS to remain a guru and roam largely all over ISKCON as long as TD's backyard is protected; and BVKS — with his guru position and ability to roam over most of ISKCON still intact — is still happy to cooperate with and serve under the GBC. Which further demonstrates the hypocrisy which permeates ISKCON, whereby one does not even live by the very principles one espouses.

# ISKCON's Racial Arguments Continue

**O**n pages 4-6 of this issue we document how ISKCON's leadership have blatantly put forward philosophy that they themselves do not accept, in a desperate attempt to justify their usurpation of Śrīla Prabhupāda's position. Over the next 2 pages we profile an even more desperate tactic, whereby, let alone *misusing* philosophy, *no philosophy at all* is put forward! Instead, being unable to present any philosophical arguments, recourse is made to personal attacks based on racial theories or the invoking of religious and legal threats. We start first with a racial attack made by a representative of ISKCON Nairobi, **Mānasī Gaṅgā Devī Dāsī** ("MGDD"), via email on 17/8/2012. We wrote directly to ISKCON Nairobi asking if they agreed with her mail, to which they replied on 21/8/2012: "Yes we do." In the shaded boxes below are extracts from the email sent by MGDD.

## Demoniac birth

**"Attn. Krishnakant. Dear Demons, I dare and challenge you to publish what I write in your magazine, that only pours out envy. Anyone with very little intelligence can see through the enviousness. This enviousness is truly not your fault, it is the fault of your birth. British culture is based on enviousness. British ruled all over the world with ONE POLICY of divide and rule, and they succeeded, but not forever, the empire came down. Rāvaṇa, Hiranyaśākupu, Kainsa all had their victory but the last victory is never of the demons. [...] True to your Western culture, since you did not ever contribute other than TAKING ADVANTAGE".**

Unable to cite any statements in *BTP* which are incorrect, MGDD simply assumes they must automatically be incorrect because:

- a)** I am of British birth;
- b)** British and Western culture is based on enviousness and taking advantage;
- c)** Those coming from a such background are considered demons.

These attacks based on bodily considerations rather than evidence continue a theme presented in *BTP* 34, where ISKCON guru HH Jayādvaita Swami insisted that I must be wrong in relation to the GBC due to only being a "Gujarati guy" (of Indian origin). (Please see "Determining the truth -1: Ignorant bodily consciousness?", *BTP* 34.) Though, ISKCON is unable to make up its mind regarding the exact racial theory it is putting forward; whether *BTP* must be wrong because I am British, Indian, or both!?

## Indians respect false gurus

**"I am of an Indian background [...] I was also initiated by Bhagavān and now by HH Lokanāth Swami, and I take śikṣā from HH Śivārāma Mahārāja, HH Gopal Krṣṇa Mahārāja, HH Jayādvaita Mahārāja. If I meet Bhagavān I will do full dāṇḍavat what śikṣā I got from him I will never forget. This is the difference in Indian and Western culture, we appreciate, respect and are grateful whereas in the West no respect for parents, elders, so where is the question of respecting gurus."**

1) Continuing with her racial theories, MGDD states that due to her "Indian background", she will continue to honour her initiating guru, Bhagavān even today, even though he later had to be removed from his guru position due to illicit activity. This respect she claims is due to the "difference in Indian and Western culture". But, if the guru becomes a non-guru, he was never a guru to begin with:

**"Well, if he is bad, how can he become a guru? [Laughter.]**

**How can iron become gold? Actually, a guru cannot be bad, for if someone is bad, he cannot be a guru."**

*(The Science of Self-Realisation, Chapter 2)*

2) Having claimed that Western culture and birth automatically disqualifies myself from being non-envious, MGDD defeats her own racial theory by admitting that her initiating guru, as well as 2 of 3 of her śikṣā gurus, are of Western birth and culture (Bhagavān, HH Śivārāma Mahārāja and HH Jayādvaita Mahārāja)! Indeed, MGDD accepts that ISKCON's successor gurus, the vast majority of whom are of Western culture and birth, are not only non-envious, but fit to be worshipped "as good as God"!

## ISKCON so weak in the West

**"Unfortunately this is the reason why the movement is becoming so weak in the West and in India it is spreading like wild fire, they are not bothered with the fall downs they only want spiritual progress and gurus. ISKCON as set up by Śrīla Prabhupāda is thriving and will thrive, all sincere souls have the blessings of Krṣṇa and Śrīla Prabhupāda."**

Continuing to explain everything as racial theories, MGDD asserts that ISKCON is "so weak" in the West, unlike India, where the movement is supposedly thriving, because Indians do not care if their gurus are false and fall down into sinful activity!

## Shoot the messenger

**"I would like you to publish along with your so-called bribed supporters, your own personal history, how clean you have been".**

Śrīla Prabhupāda either ordered 11 ṛtviks to transmogrify into successor dīkṣā gurus or he did not (see Modification A, in

*The Final Order*). If he did, one can simply present that order. And if he did not, then attacking me, or proving how unworthy a person I am, will not make such an order magically appear. That is the fatal flaw of personal attacks: shooting the messenger can only kill the messenger, not the message itself, because the message depends on the evidence and not the person presenting it. And, even if one manages to destroy the messenger, many others can continue to present the same message. So attacking the messenger will not work. One needs to confront the actual message with evidence and philosophy.

## Offending Śrīla Prabhupāda

**"I have a humble request please strike us off your list, I have been offending Śrīla Prabhupāda and his devotees by burning their photos, (I tell a bhakta just burn, they look at me, have I gone mad). I curse your establishment that you take the reaction for us committing this offense, and I know many other people are doing the same."**

It takes only a few seconds to send an email saying: "Remove". MGDD could have done this the very first time she received *BTP*, rather than engaging in her self-confessed offensive and "mad" activities. Indeed, it takes much more time and energy to burn many photos. Thus, the only cause of her offensive behaviour is herself.

## Conclusion

Just the simple fact that many persons of Indian birth and culture have accepted and are promoting *Back To Prabhupāda's* message means that MGDD cannot rely on her racial theories to explain why *BTP* must be incorrect. Rather, she needs to offer Krṣṇa conscious philosophy in the form of Śrīla Prabhupāda's orders.

# Book Exposés Force Desperate Response

We have already noted in previous issues the success of our book exposé series: *100 Contradictions: The life and teachings of His Holiness Bhakti Charu Swami ("BCS")* and *100 Deviations: The life and teachings of His Holiness Śīvarāma Swami*. The reason these books have been so successful in convincing devotees is simple: they are verbatim reproductions of the statements of ISKCON gurus contradicting either themselves or Śīla Prabhupāda. Thus, since ISKCON devotees are simply reading what their own gurus and leaders are saying, the books cannot be disputed! This success has now resulted in another ISKCON guru, **Kripamoya Dāsa** ("KMD"), penning a special 3000-word response to these books on the forum reserved exclusively for disciples of BCS ("BCS *Iṣṭagoṣṭhi*"). Extracts from this response are presented in the shaded boxes below (all emphases added).

## Book cannot be disputed

**"Anyway, whichever author, or group of authors, compiled the book must have done extensive research of Bhakti Caru Swami's books, emails, and podcasts and so on in order to find just the right quotes to suit their purpose. That was no mean achievement. I applaud their research."**

KMD acknowledges why his response is merited, since the book is composed of thorough research regarding the teachings of BCS, and, as he admits, provides "just the right quotes to suit their purpose". Therefore, given the fact that the actual content of the book cannot be disputed, KMD launches into the usual ISKCON response of threats against those who dare to publish such facts.

## Blasphemy threat

**"Lord Kṛṣṇa is a Person and His holy name is therefore also a**

**Person. And He takes it personally when those who are dear to Him are vilified. [...] The first of those spiritual offences is the most important [...] To blaspheme the devotees who have dedicated their lives for propagating the holy name of the Lord. [...] Publishing one's thinly-disguised criticism in a book and widely distributing it is an unthinkably stupid action if one values one's spiritual progress. Bhakti Caru Swami is — whatever the IRM or any other group thinks of him — factually someone who has dedicated his life to bringing others to Kṛṣṇa".**

KMD offers the usual ISKCON knee-jerk reaction triggered whenever any ISKCON leader is criticised; threatening us with having committed offenses and blasphemy. However, if a book containing quotes of BCS constitutes "blasphemy" to BCS, then the source of such blasphemy would be BCS himself, since the book only contains the words emanating from BCS, as admitted by KMD. KMD is, therefore, actually claiming that BCS has engaged in committing blasphemy against himself!

## Legal threat

**"Yet freedom of expression [...] certainly does not include the right to incite others to hatred on the basis of that person's race, appearance or beliefs. [...] I'm not saying that the IRM literature incites religious hatred of the devotees of Kṛṣṇa. They come pretty close, but I wouldn't say it was their primary intention. Besides, if they did make it their intention it would be a criminal offence in England".**

Not content with the threats of blasphemy, KMD also throws in the spectre of a legal threat, claiming that we are "pretty close" to breaking the law by alleged-

ly stirring up "hatred of the devotees of Kṛṣṇa". But KMD himself states in his own words that at most the IRM are only opposed to those who deny that Śīla Prabhupāda is the guru of ISKCON, and not to anyone for being a "devotee of Kṛṣṇa":

**"They believe that all the tens of thousands of members of ISKCON will only be reformed — and the entire movement consequently 'revived' — when those members declare themselves to be initiated disciples of Śīla Prabhupāda through the medium of a 'ṛtvik-ācārya' who functions as a ceremonial intermediary. Such 'ṛtvik-ācāryas' must be appointed by the governing body of ISKCON. They believe that this was Śīla Prabhupāda's final order and that most of ISKCON's problems can be traced to the fundamental mistake of not following this final order."**

Rather, BTP pushes devotees in ISKCON to become devotees of Kṛṣṇa by exposing the demigod worship carried out in ISKCON. Indeed, as we detailed on the preceding page, it is actually ISKCON which is making arguments "on the basis of that person's race" in regards to the IRM! So not even "pretty close", but a flat-out lie.

## Hellfire and brimstone threat

**"And just if we all need to be reminded about the serious repercussions from criticising Vaiṣṇavas, let's have a few closing words from Śīla Bhaktivinoda Ṭhākura, himself no stranger to ḫtvik (then known as *kartabhajiyā*) and many other deviant groups in Bengal of the 19th century: [...] That foolish person who criticizes an exalted Vaiṣṇava falls down to the hell known as Mahāaurava, along with his forefathers."**

Not content with a blasphemy and legal threat, for good meas-

ure, KMD also throws in the "hellfire and brimstone" threat, quoting Śīla Bhaktivinoda Ṭhākura's warning against those who criticise an "exalted Vaiṣṇava". KMD claims that what the IRM preaches, which he labels as "ṛtvik", was known as "*kartabhajiyā*" to Śīla Bhaktivinoda Ṭhākura. However, this can be disproven by quoting KMD and his own ISKCON guru colleagues. **HH Śīvarāma Swami** ("SRS") — the other personality whose quotations were compiled in the exposé series and whom KMD also seeks to defend in the article analysed here — explains what "*kartabhajiyās*" are on his website, by quoting a fellow ISKCON guru, the late Suhutra Swami:

**"only the *Kartabhajās* go to the extreme of proclaiming the guru to be God incarnate. *Kartabhajā guruvāda* arises from the *Māyāvādī* idea of absolute oneness. For the *Kartabhajās*, the guru alone is the worshipable form of God. No other form than the guru's is worshipable, not even that of the *arca-mūrti*, the temple Deity."**

([www.sivaramaswami.com/en/2007/04/24/deviant-vaisnava-sects-4/](http://www.sivaramaswami.com/en/2007/04/24/deviant-vaisnava-sects-4/), archived 1/10/12)

But, in the last section, we already quoted KMD himself accepting that the IRM is not preaching the *Māyāvādī* philosophy that Śīla Prabhupāda is God, or Kṛṣṇa should not be worshipped, but rather only that Śīla Prabhupāda is the Guru of ISKCON. So, yet another flat-out lie.

## Conclusion

The desperate racial arguments and threats displayed in the preceding 2 pages would not be necessary if ISKCON had evidence from Śīla Prabhupāda with which to counter the IRM's position. Rather, such desperate measures merely demonstrate that ISKCON is running scared due to having long lost the philosophical debate.

# Fault-finder of Śrīla Prabhupāda Busted

In an interview with a reporter dated 5/3/1975, Śrīla Prabhupāda presented the following analogy:

**"The dress... dress is not very important thing, but still, in the material field, this girl is dressed in a different way, you are dressed in a different way. [...] But just to draw a particular... Just like the policeman, he is differently dressed. One can understand that he is policeman. Similarly, we are also differently dressed so that people may understand we are Hare Kṛṣṇa people."**

As can be seen, this analogy specifically draws upon only one similarity between a policeman and Hare Kṛṣṇa devotees – the fact that each dresses differently and that this different dress may assist others in identifying them. This analogy is perfect because:

a) **Policemen and devotees do dress differently from others — FACT.**

b) **The dress that devotees wear may assist people to identify them as being devotees, just as the dress of a policeman assists people to identify him as being a policeman — FACT.**

Thus, Śrīla Prabhupāda's words are perfect, and do not require any "correction".

Yet, his supposed disciple, ISKCON guru **HH Hridayananda Dāsa Goswami ("HD")**, has felt the need to try to do just that. Within the shaded boxes below are statements from HD, reproduced from "Iṣṭagoṣṭhī: Q & A with Śrīla Acharyadeva, 7/7/2012", wherein HD attempts to "correct" Śrīla Prabhupāda's policeman analogy presented above.

**"He analogizes our dress to a police uniform. In fact, Prabhupāda appreciated intelligent feedback on material issues, and in that spirit, I would have suggested to Prabhupāda that in two ways, the police analogy does not apply to us:**

**A) The police are already recognized as authorities. People simply need to know who the police are. People in the West do not already accept us as spiritual authorities and thus do not merely need to know who we are."**

As demonstrated above, Śrīla Prabhupāda does not compare devotees to the police on the basis of being accepted as authorities, or on the basis of already being known, or on the basis that others "merely need to know" who they are. Rather, his comparison is made only on the basis that both the police and devotees wear different dresses (FACT), and that this different dress may assist others in identifying them (FACT).

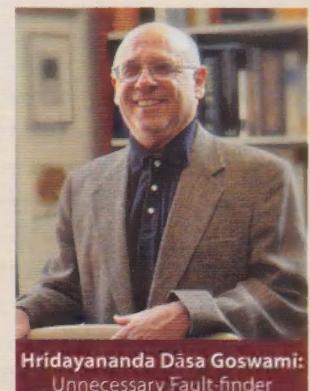
**"B) A police uniform is carefully tailored to fit in with the existing culture and to inspire respect for the office. Our "uniform" does not fit in with existing culture and for most people does not inspire submission to devotees as spiritual leaders. As the reporter below said, most people find our uniform "strange" and "odd".**

Śrīla Prabhupāda does not make the comparison on the basis of how aptly the dress fits in with the culture, or how much respect it inspires for the office. Śrīla Prabhupāda makes it very clear that he is making the comparison only on the basis that a person's dress may assist others in identifying them – and on that basis, as already demonstrated, the police analogy does apply to Hare Kṛṣṇa devotees.

Thus, in making comparisons between the dress of a policeman and the dress of a devotee that Śrīla Prabhupāda did not make; that Śrīla Prabhupāda did not claim were the basis for his analogy; and that Śrīla Prabhupāda specifically excluded by stating the actual single basis for his analogy; HD is simply desperately trying to find fault where none exists. HD unnecessarily rebuts points that Śrīla Prabhupāda does not make to try to find fault with Śrīla Prabhupāda's statements, whereas the analogy that Śrīla Prabhupāda actually used is correct.

That certain persons have taken it upon themselves to try to "correct" Śrīla Prabhupāda's words should not be surprising given that they have already impudently usurped Śrīla Prabhupāda's position as the *dīkṣā* guru for ISKCON. Indeed, in HD's case, we can see that this is a recurring pattern. In BTP 22, we already documented how HD declared that Śrīla Prabhupāda may be wrong on so many subjects, and that HD considers himself empowered to judge when Śrīla Prabhupāda's statements are correct and when they are not — please visit this page:

[www.iskconirm.com/hdsp.htm](http://www.iskconirm.com/hdsp.htm)



**Hridayananda Dāsa Goswami:**  
Unnecessary Fault-finder

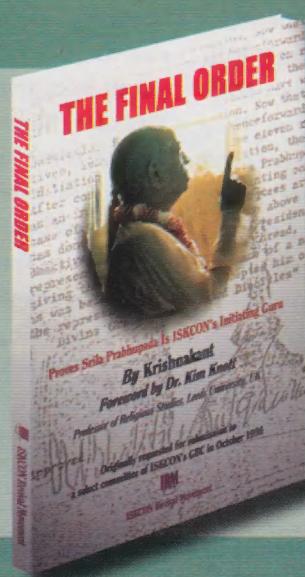
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